April 29
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy." DOCTRINE AND COVENANTS 105: 35.

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SCRIPTURES TESTIFY OF CHRIST'S DIVINITY*

ELDER CHARLES H. HART

OF THE FIRST COUNCIL OF SEVENTY

I NEED THE SYMPATHY and faith of this audience and the blessings of the Lord if there is to be fulfilled during the short time that I stand before you the earnest prayer in which you joined this afternoon, that the spiritual feast might be continued. I trust that it may not be marred, but that if possible it may be added to.

John, in his first general epistle, uses this language:

For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.

It has been made clear by the remarks of the brethren during this conference that there are two classes of witnesses, the first, the divine witness, as spoken of very clearly by Elder Whitney, and also by other speakers during this conference, and human witnesses, mentioned particularly by Elder David O. McKay. The first great class is illustrated in the last chapter of Moroni, which is the last chapter in the Book of Mormon, wherein we are told that by the power of the Holy Ghost the truth of all things may be made known unto us, and the formula is given for obtaining the power of the Holy Ghost as that witness—by prayer to God the Eternal Father in the name of Jesus Christ, with a sincere heart, with real intent and with faith in Christ.

*Address delivered at the closing session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 6th, 1925.

WITNESSES OF THE SAVIOUR AMONG MEN

Human witnesses are provided for as shown by the twenty-seventh chapter of 2 Nephi. The importance of this class of witnesses is emphasised by the promise of the three witnesses and eight witnesses in support of the divinity of the Nephite Scriptures. In the Scriptures we have human as well as divine testimony to support the truth. I appreciate both classes of evidence. I am impressed with the testimony of Mary, the mother of the Master. Her testimony is recorded in Holy Writ in language that has always thrilled me when I read it. Of all the witnesses except the great testator, the Holy Ghost, it seems that Mary, the mother of Jesus, should know as well as anyone the divinity of her Son. Her testimony is recorded in the first chapter of Luke, beginning at the forty-sixth verse, when she realised that she was favoured above all women, as the angel had informed her. She exclaimed:

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

Elisabeth, her cousin, had the same witness. She knew that Mary was greatly favoured above all women. The same divine testimony came to Joseph, and he understood the honour that had been bestowed upon him and upon his espoused.

A little later, Simeon was privileged to perform the law, and when he takes the babe in his arms he feels that the honour is sufficient for him; that he is now ready to depart. He exclaims: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."

There was also the promised son of Elisabeth to testify to the coming of the Master, the voice crying in the wilderness, calling all to repentance and announcing that there came one after him whose shoe latchet he was not worthy to stoop down and unloose, He who was to baptise with fire, as he, John, was baptising with water.

Then there was Jesus' marvelous ministry. At twelve years of age the boy in the temple asking and answering questions with the wise men. Later the matchless Sermon on the Mount, after hearing which the people were astonished because He taught them not as the scribes, but as one having authority. Then His wonderful ministry of which a ruler of the Jews, Nicodemus, could say to him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

THE DARKNESS OF PSEUDO-LEARNING

And yet after all testimonies of Jesus' ministry we have reached an age when study and scholarship seem to darken these great truths. Those of us who have accepted as a reality the introduction of the Son by the Father to the Prophet Joseph, the revelation upon which the restoration of the Gospel is founded, can scarcely realise the darkened condition of the minds of some so-called Biblical scholars. I am not in the habit of repeating things that are not constructively helpful, but it is not enough to be satisfied ourselves; we have the duty of assisting the world to come to a knowledge of the great truths that we rejoice in. There were published in some of the recent magazines of international value the remarks of a professor of one of our great institutions, upon this subject of the divinity of the Master—a man who had written a good deal concerning Jesus, and yet who seemed to become more darkened the more he wrote, because in an article in *Hibbert Journal*, on Jesus, he asserted that the divine incarnation is alien to the teachings of Jesus Christ and to those of the original disciples, and that we can not longer regard the teachings of Jesus Christ as of unique authority or of permanent validity. These critics profess to give greater weight to the so-called Synoptical Gospels, Matthew, Mark and Luke, than to the writings of John or of Paul. Since reading the assertion of this professor I have reexamined the sayings of Jesus as recorded in some of the Synoptical Gospels, particularly Matthew, to see whether it was possible that I had been mistaken all this while in the thought that these Gospels did give indication that Jesus proclaimed that He was the Christ. We have had some of these instances testified to during this conference: The answer to the question that He asked His disciples as to who men said He was—the final answer of Peter. "Thou art the Christ, the Son of the living God," and the reply of approval by the Master, when He said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

And yet in the light of such Scriptures there are so-called professors who will declare that it is alien to the teachings of Christ that He claims incarnation, or to be the Messiah of the world.

TESTIMONY FROM THE LIPS OF JESUS HIMSELF

I have noted many passages of Scripture, particularly from Matthew, that indicate He was more than mortal. For instance, in the raising of the man with the palsy, when He said: "Thy sins be forgiven thee," and then, reading the thoughts of the Scribes, questioning that He had that power, He asked them whether it was easier to say, "Thy sins be forgiven thee; or to say, Arise, and walk?" He performed healings under circumstances that one could not doubt that He had the power also to forgive sins.

When the mother of Zebedee's children came to the Saviour and asked the privilege for one of her children to sit upon His left hand and one upon the right, He told her that privilege was not His to bestow, but was the right of His Father.

He spoke of ascending in glory.

I shall not take time to refer to any considerable number of these instances, but just a few to illustrate how presumptuous and blasphemous it would have been for the Saviour, had He been a mere mortal, to have assumed the authority and uttered the words that He did, in the authority of His high calling as the Messiah and the Redeemer of the world. He spoke of the time when the Son of Man shall come in His glory and the holy angels with Him. "Then shall he sit upon the throne of his glory: . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Again, at the time of His crucifixion, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" And then the circumstances of the administering of the holy sacrament to His disciples, and the concluding commission to them: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." What presumption it would have been to so speak, if He had been merely human.

These professors shy at the teachings of St. John, although his Gospel has been called the most influential book known to the literature of the world, a book, by the way, which is replete with testimonies pertaining to the divinity of Jesus. Let me quote a few of these:

I and the Father that sent me.
Ye neither know me, nor my Father.
I speak that which I have seen with my Father.
He that hath seen me hath seen the Father.
I am the light of the world.
I came forth from the Father, and am come into the world.
The glory which I had with thee before the world was.
The Word was made flesh.

Many more expressions along this line are found, which time will not permit to call your attention to. But there is much, particularly in the writings of John in support of His claim of Messiahship, which some modern writers, in the sterility of their learning, seem to take pleasure in denying. There is a type of mentality which seems to think it an indication of freedom and independence on their part to deny the most vital and well established truths.

The testimony of the divinity of Jesus by the prophets of old

you are no doubt familiar with. The expression of Isaiah taken from the ninth chapter of this prophet: "For unto us a child is born, unto us a son is given: and the government shall rest upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

May the Lord help us to cherish this precious testimony which He has given unto us of the Prince of Peace, this Mighty God, our Saviour and our Redeemer, the Lord Jesus Christ. Amen.

OUR RESPONSIBILITIES*

ELDER HYRUM G. SMITH

PRESIDING PATRIARCH OF THE CHURCH

I DESIRE VERY MUCH to enjoy that same sweet spirit which has attended the remarks of my brethren. It is a very important privilege to associate with these men whom the Lord has called in this important day and time to proclaim and defend His work. In humility I wish to express my appreciation for the privilege that has come to me as one of the youth of Zion to take part in this important work, in the manner in which I have been called.

I have made some very remarkable observations, in my brief ministry as a worker in the Church. I have observed that we have some of the best people in all the world, from the young men and women to the aged fathers and mothers, and grandfathers and grandmothers in the Church. I have observed also that we are living in just a little different time from that of our great-grandfathers, and perhaps the obstacles that were before them were not the same kind that are before us as young people to-day. While our grandfathers and grandmothers had their responsibilities, their trials and their struggles, I am sure we, as young people, to-day have ours. But in my anxiety to discover the greatest support, the greatest help to battle with these trials, responsibilities and obstacles, I know of no other that compares in any way with the privileges and possibilities that come to us as young people to work in the Church of Christ. There are constantly being taught to us the principles of defense, the principles and powers that will aid and assist us to more fully enjoy our privileges and blessings in the great time and day in which we are living. It is true that we are living very near to the world. There was a time perhaps, more than there is to-day, when people could observe that we as so-called "Mormons" could be recognised by our attitude and our very appearance, but to-day we are so

*Address delivered at the fifth session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 6th, 1925.

near to the world that sometimes it is almost impossible to tell by our physical appearance whether we are of the world or not.

As one of the youth of Zion, called to stand upon her watch towers, I desire to express my faith and my belief in the fact that the Lord has not forgotten us, that His preserving and protecting care will continue to be with us, if we will only hearken unto the teachings and counsels which we have received. If we as young people will only observe the teachings of our parents in righteousness, to keep ourselves worthy of the great blessings, which the Lord, for generations, has prepared to be administered unto the children of Israel in these the last days, we need not be disappointed.

OUR STANDARDS HIGH

I have observed this very important lesson. Under certain conditions crude charcoal can be made into a lustrous diamond. Under natural conditions oil and water will not mix. To make them mix they have to be treated by heat and other agents, but just as soon as you come back to natural and normal conditions again, the oil separates from the water and the water separates from the oil. While this is a crude example, I wish to bring it to you for this purpose. It is the best example I think of at the present time to explain the thought I have in view, that it is impossible under normal conditions for us, as members of the Church of Jesus Christ of Latter-day Saints, whether old or young, to enjoy the blessings of the Church, as they are designated to us through the teachings of the Church, and live in the world, as the people of the world live. If you or I desire to enjoy those precious blessings, which the Lord, through His holy prophets, has been declaring from the early ages down to the present time, we must obey the principles, and the laws that govern those blessings. We may go through the form of receiving them, but unless our hearts are in tune with them, through obedience to the laws that govern them, we will not receive the blessings. Just as soon as we come to our normal condition in our conduct in life, we will be just like the oil and water when they are in their normal condition. They do not naturally combine. So let me urge upon you, my brethren and sisters, to be careful in your conduct, in your ways of living. Do not deceive yourselves that you can break the Word of Wisdom, known among us members of the Church as the "law of health" and the word of God to us as a people. You can not break these commandments and these laws and expect to get the blessings that are enjoyed by those who do not break the laws. The Lord is kind and merciful, but like any other parent, He can not give us the blessings that He would like to give us unless we prepare to be worthy of them.

THE LORD IS THE GIVER

Through observations, which have come to me day by day and

year by year, I am impressed more fully with that humble testimony that this is God's work and that He is ever blessing those who are labouring under His tuition and Spirit to carry out His work, that He has been very mindful of His people. He has blessed us in our homes, in our fields and flocks and herds. I don't know when I have ever seen a more blessed year than this has been to the people of this intermountain country; and I do pray that the Lord will inspire, within the hearts of the people, a true devotion to the Giver of these blessings, that He will not be forgotten.

Already men are responding to the great call that has been made by the President of the Church. Men in business, men in the professions are already beginning to arrange their affairs, and I am sure there will be a response of willingness and gratitude in the midst of the Church, to go forth and express in work, and make a great defense of this work, that men of the world may discover that there is an important period in their lives in which the Lord has been mindful of His children, and that the Spirit of the Lord will be poured out in mighty power upon those who express themselves in willingness to turn unto God's work, and take part in it, to proclaim it, and defend it, both at home and abroad.

(*Continued on page 266*)

WHY NOT ACKNOWLEDGE HIM?

MEN HAVE BEEN PRONE to turn deaf ears to the voice of God, delivered through the prophets always in season to avert threatening calamities, and have rested in the lethal contentment of self-confident ability to deal in their own way with the problems of life. How surpassingly wiser would it be, as shown in the light of our dearly-bought experience, to acknowledge the wisdom of God's beneficence, and profit thereby! Prophecy is direct and sure, science laggard and tentative. One is the advance message from God, the other man's belated and ofttimes distorted version of the truth.

"Mormonism" proclaims the Gospel of Christ as the panacea for the ills of men and nations. Its proclamation to the world is the assurance of peace on earth and good will among men, through obedience to the laws and ordinances of the Gospel. The veriest moiety of the wisdom of God transcends the accumulated knowledge of men in its entirety.—J. E. T.

THE MIND OF A BIGOT is like the pupil of the eye, the more light you pour upon it the more it contracts.—O. W. HOLMES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 29, 1926

EDITORIAL

DEADLY POISONS

THE BEST WAY to deal with the evils existing through the use of poisonous drugs—alcohol, morphine, nicotine, cocaine and the like—is to remove the ignorance concerning their harmful effects upon the body and spirit of man. No stronger advocates can be found to urge abstinence from these evil producing, faith destroying substances than the poisons themselves, when they are allowed to speak. Chemical analysis and medical tests conducted by men of eminence disclose and declare their noxious effects. Nor has science yet reached a culmination in discovering facts relating to these drugs, notably those of alcohol and nicotine, which are occupying the limelight of laboratory and social analysis at the current time.

A report published in March by the British Medical Research Council affirms that tobacco smoking and liquor drinking are predisposing causes of cancer. Prominent doctors from this council conducted a detailed investigation of cancer statistics in various trades and professions, examining records of 40,000 cancer deaths, and concluded in part:

> Alcohol appears as a predisposing cause of cancer of the tongue and of the gullet. Among the groups in which cancer in this part is in excess of the average are brewers, porters, dock and wharf labourers, costermongers, hawkers and butchers, who are supposed to consume an abnormal amount of alcohol.

Sir Arthur Newsholme, late principal medical officer of health to the Local Government Board, on January 27th declared before a Liverpool temperance league that for its huge expenditure of £1,000,000 every week day on drink the nation gets nothing but disease, poverty, crime and accidents. Doctors are finding out, he affirmed, that alcohol, often regarded as a stimulant, is really a narcotic, and large hospitals are ceasing to use it for medicinal purposes. The strength of the working power of the land is being sapped out, he declared, it being now a matter of scientific proof that alcohol, even in small quantities, diminishes man's vitality and powers of endurance.

We call to mind statements contained in the 89th Section of the Doctrine and Covenants, revealed to Joseph Smith in 1833, wherein the Lord said in part:

> Inasmuch as any man drinketh wine or strong drink among you, behold it is not good. . . .

Strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

The opinion was held by many, especially among the uneducated classes, at the time that this revelation was given, that alcoholic drinks and tobacco were not injurious to human health and faculties; and this false idea is still deeply implanted in the minds of many of the uninformed. The question since then has been agitated nationally and internationally and much light has been and will continue to be obtained on the matter. This is not the place to examine fully the famous controversy, but the above facts quoted under the caption "Deadly Poisons" denote that Joseph Smith and the Latter-day Saints were and are standing on solid footing in obeying and sustaining these phases as indeed all other counsel of the Word of Wisdom.—James K. Knudson.

WORTH OF M. I. A. METHODS RECOGNISED

The Mutual Improvement Associations, having an enrollment of over 100,000 members, occupy a very prominent place among the auxiliary organisations of the Church. The activities of these Associations are not primarily theological in the distinctive sense, but embrace the study of literature, science, art, with training in public speaking, dramatics and music, and well directed recreational pursuits. Provision is made for play as well as work; and due attention is given to both outdoor and indoor sports. Method and system in recreation and wholesome amusement have been developed to a high degree of relative perfection; and these M. I. A. methods have been commented upon and extolled both within and outside the Church.

A few years ago there was a great international gathering of Boy Scouts in France, the occasion having been announced and now being remembered as the "Jamboree." The national officers of the Boy Scout organisation in the United States looked about for a fitting leader, and Elder Oscar A. Kirkham, the efficient leader of the M. I. A. Boy Scouts, was chosen. Now we learn that another of our men has been called, this time to extend the M. I. A. methods to the recreational activities aboard ship.

Elder Claude C. Cornwall, the efficient field secretary of the Young Men's Mutual Improvement Association, has been made recreational director on the ocean liner *Leviathan*, one of the largest passenger vessels afloat, now plying between Hoboken, New Jersey, and the French and English ports, Southampton and Cherbourg. We doubt that a better choice could

have been made, whether judgment be based on the personal qualifications of the man or the high standard of the Mutual Improvement Association work. We congratulate the owners, officers and passengers of the *Leviathan* on their splendid acquisition.

OUR RESPONSIBILITIES

(*Concluded from page 263*)

PROCRASTINATION

I pray that the Spirit of the Lord may be upon the members of the Church wherever they live, that they may express that appreciation of their blessings in right living, that they remember the Lord in gratitude and in thanksgiving and in proper conduct, and not be deceived by their carelessness and their indifference. Nephi, the great character of old, taught his people in his time that those who thought they could do a little here and a little there, telling a lie here and a lie there, or steal a little to-day and steal a little to-morrow, that they could forget the Lord to-day and remember Him to-morrow, procrastinate and put off, that they would be deceived in the end. The adversary who was lying in wait to destroy the faith of the people then, still lives and is still waiting to take advantage of the follies of the people, and to place barriers in their pathway. But I want to promise you, my brethren and sisters, that though he is alive and in waiting for the weaknesses and follies of the people, that if you will observe the teachings of your faithful parents, that if you will observe the teachings of the elders in Israel, if you will observe the laws of nature and the words of wisdom, as they have been taught unto you from the beginning of this Church, since they were revealed to us, that the God of heaven will give you power every day of your lives to defend yourselves, that you may keep yourselves worthy of the blessings that the Lord has in store for you, and that you will have power to triumph over these barriers, to live and enjoy this happy, wonderful testimony that God lives, that He is the Giver of life, that He forgives sins, that He gives you power to overcome weaknesses, that He will spare your lives in usefulness, that He will bless the labour of your hands temporally and spiritually, that He will give you understanding through the quickening of your minds and your desires and your ability to see and understand. I have faith that the God of heaven will hear your prayers and answer you; He will remember you in mercy and bless you beyond your power to appreciate your blessings.

I desire to express my appreciation for the blessings that the Lord has granted unto me, for my faith in and my knowledge of

God and His works, for I know that God lives, that He does hear and answer prayer, that He does forgive sins unto those who honestly repent of their sins, forsake them and live in obedience to the teachings of Christ.

I pray God to bless the officers and members of the Church throughout its entire organisation. May faith, knowledge and obedience increase among the people to the glory of the Lord and His work, through Jesus Christ. Amen.

GOSPEL TEACHINGS*

The Sabbath Day

The teachings of our church in regard to the important subject of the Sabbath day are unequivocal. They are not dependent upon the commandments given in former dispensations of the Gospel as recounted in the Bible and Book of Mormon, but have for their authority the direct revelation of God in this day. As early as 1831, the Lord gave the following revelation to the Prophet Joseph Smith:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times; But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer, or, in other words, rejoicing and prayer.—Doctrine and Covenants 59: 9-14.

Thus the institution of the Sabbath, inaugurated at the creation of the world, taught and retaught to ancient Israel, explained and enlarged upon by the Saviour during His ministry, was again made potent in the restored Church.

Sabbath Customs. At the time this revelation was given the nonobservance of the Sabbath day was not so prevalent in the Christian countries as at the present time. President Wilford Woodruff writes the following account of the "Blue Laws" of Connecticut under which he was raised:

No man, boy, or child of any age was permitted to play or do any work from sunset Saturday night, until Sunday night. After sunset on Sunday evening men might work, and boys might jump, shout, and play as much as they please. Our parents were very strict with us on Satur-

*This article is for use in the course of study of the Relief Societies on the second meeting night in May.

day night, and all day Sunday we had to sit very still and say over the Presbyterian catechism and some passages in the Bible.

This same rigid observance characterised the Scottish people until very recent years. They felt that to be truly pious, one must not even enjoy nature, so they closed their blinds to keep out the glad sunshine and banished the smiles from the faces of their children. In England, the Sabbath has been observed with a high degree of reverence. Attendance at service, long walks through shady lanes, and much reading of the Scriptures have marked this as a day of rest and worship. The chiming of bells from church belfries has doubtless increased the spirit of reverence. To-day, in Canada the good old English custom prevails and one who labours on the Sabbath is deemed guilty of a misdemeanor.

The First Sabbath in Utah. The Latter-day Saints have ever tried to be consistent in their beliefs and practices. While avoiding the extremes before mentioned they have endeavoured to keep the commandments of the Lord. Among the early instructions given by President Brigham Young to the pioneers, after entering Salt Lake Valley, were some in relation to the Sabbath day. July 24, 1847, the day of the arrival of the pioneers fell on Saturday. "The day following was the Sabbath. The grateful pioneers did not forget it. Assembling at 10 a.m. in the circle of their encampment, they paid their devotion to the Most High. George A. Smith was the first speaker, and he was followed by Heber C. Kimball and Ezra T. Benson. . . . The President, though his feeble condition would not permit him to preach a sermon that day, added a few practical words from his arm-chair, where he sat while he addressed them. 'He told the brethren,' says Apostle Woodruff, 'that they must not work on Sunday; that they would lose five times as much as they would gain by it. None were to hunt or fish on that day and there should not any man dwell among us who would not observe these rules.'"

Teachings similar to these have been given by each President of the Church and by other leaders throughout Zion, so that the Latter-day Saints should be fully familiar with the law concerning this day.

Preparation for the Sabbath. The dawning of the Sabbath should usher in a period of physical rest and spiritual communion. In order that the day may fulfil its purpose careful preparation should be made for its observance. Some of the dishes for the Sunday dinner may be prepared the day before. Shoes should be cleaned and the clothing be put in order so that confusion on Sunday morning will be avoided. An excited search for misplaced articles and hurry to get ready for Sunday School is not conducive to the Sabbath spirit. Many people form the habit of late shopping or of attending theatres or parties on Saturday night. This is not a good practice. The preparation of mind and

body on the day preceding the Sabbath should become a habit. Then will the day of rest bring to each the desired blessing.

Reading and Conversation. The benefits of scriptural reading on the Sabbath for both children and adults can not be emphasised too strongly. Think of what growth and development might be attained if only one hour were thus spent on each Sunday. Suitable topics for conversation will be suggested by the Sunday School lesson or the sermon or the Scripture reading. Many young people gather at homes after the evening service; and there is nothing wrong in this providing all boisterous conduct, loud laughter, and unseemly speech are avoided.

Sabbath Service. It is fitting that this the Lord's day should be characterised by deeds of loving service to others. Most people in their busy lives find little time to render this service during the week. Surely with a little effort, a few moments of the Sabbath could be spared for this labour of love. One visit each Sunday to a neighbour in distress or to a sick friend would mean much in the course of a year.

Necessity for Attendance at Divine Worship. The Father in His infinite wisdom has commanded His children to meet often on His holy day to partake of the sacrament. Many absent themselves from this service not realising what they are missing. Communion with Saints, receiving the emblems of the body and blood of Him who died for all, hearing the word of the Lord spoken by inspired servants, are vital in order that faith may grow and that spiritual death may not come. In prayer and praise and testimony are the Saints strengthened. Spirituality is thus increased and the people are brought closer and closer in a sacred brotherhood; they come nearer and nearer to a unity of the faith, to a oneness of purpose in making their first aim the seeking of God and His righteousness.

Responsibility. In view of the oft-repeated commandments of the Lord in relation to the keeping of His day holy and the constant instructions of those in authority, a grave responsibility rests upon the Latter-day Saints. If they render obedience thereto they will merit divine favour; if they fail to do so they must be held accountable.

With many, Sunday is merely a holiday not a holy day. It should be a joy to the members of the Church of Christ to keep the Lord's commandments. He does not desire forced service, but loving obedience to His will. For the keeping of the Sabbath day blessings follow immediately and continually: bodily rest and recreation from the cessation of labour; mental relaxation and invigoration from change of thought. Spiritual growth and enlargement are not possible without this day of worship.

DISCUSSION

1. Repeat and discuss the commandments in regard to the Sabbath day

given to ancient Israel; to modern Israel. (Ex. 20: 8-11; Doctrine and Covenants 59: 9-14).

2. What preparation for the Sabbath may be made on Saturday? What do you think of attending parties on Saturday night, such as may keep one out until midnight or until the early hours of Sunday?

3. Why should we attend the sacramental service?

THE SHEFFIELD CONFERENCE

A LARGE NUMBER OF RESIDENT MEMBERS, friends and investigators from the several branches of the Sheffield district convened in three spirited conference sessions, at Sheffield, April 18th. President James E. Talmage, Sister May Booth Talmage and Elders Z. Vernon Derrick and Seth W. Pixton were in attendance from Liverpool, together with Conference President James H. Bowns and all of the Traveling Elders of the Sheffield district; Elders William Thornton, who is visiting relatives in England, and J. Forest Wood of the Birmingham Conference were also present by invitation.

"Service and the Pursuit of Happiness" was the theme developed in a commendable manner in the Sunday School meeting. It was pointed out in the well prepared parts that true joy can only be secured by loyal and diligent service to God and our fellow men. The life of the Saviour was given as the supreme example. Those taking part were Irene Bargh, Lillian Chapman, Dora Bargh, George Thompson, Maud Prince, Gladys Maybury, Jennie Briggs and Richard Birkhead. Sister Lydia Barton, now in her seventies, bore a strong and inspiring testimony of the Gospel. Elder Ray R. Murdock commented on the splendid Sunday School program. Sister Talmage addressed the assembly on the worth of service and the immeasureable results of spreading joy and optimism. She illustrated by anecdote that seemingly insignificant deeds often do the most widespread good. Elder Rondo H. Robinson affirmed that his labours in the mission field had greatly strengthened his faith in the work of the Lord. The Mission President discoursed on the distinction between selfishness and service. The Gospel is intended to teach the worth of service and to teach men to contribute willingly to the welfare of his kind, he declared. He likened worldly pleasure to brass, and happiness, consequent to service, to pure gold. He explained that integrity could be cultivated until it would become a characteristic trait, but expressed regret over the fact that many people have to exert themselves to tell the truth. "Honesty is no policy," he averred. "We should deal honestly because we are honest."

During the afternoon session Elder Seth W. Pixton emphasised the need of positive obedience to the laws and ordinances of the

Gospel. Elder Z. Vernon Derrick stated that the first step in gaining salvation is to know God, and added that this glorious and saving knowledge is gained through humility and earnest prayer. The great need of the world to-day is spirituality, affirmed Sister Talmage. She then proceeded to show how the auxiliary organizations of the Church of Jesus Christ of Latter-day Saints supply this need. In a powerful discourse the Mission President declared that continual revelation is one of the most vital and distinguishing features of "Mormonism." "Has God lost the power to reveal Himself?" he asked. "The very question is blasphemous!" he answered. He then recounted many of the manifestations of God to man throughout the dispensations, and expressed gratitude for the greatest of all revelations—the appearance of Jesus, the Son of God, in the flesh. "We challenge any church to show greater faith in the Scriptures than we do; we believe them literally, and they testify with unanimity that a great apostasy would occur," he asserted. This falling away, following the Saviour's ministry in the Meridian of Time, was shown scripturally true; then President Talmage related the beautiful story of the restoration. "The precepts of the Church of Jesus Christ of Latter-day Saints are solemn truths: we invite all to share the bounties of the saving principles of the Gospel," he concluded.

The evening session was marked by the intense gospel spirit that had prevailed throughout the day. In unequivocal language Elders J. William Funk, Theodore N. Hutchings and J. Forest Wood averred that they knew that Christ was the Son of God, and that Joseph Smith was a Prophet commissioned from on high. Brother William Thornton related how the providence of God had been with him in enabling him to remove the prejudice from the hearts of his kindred. Conference President James H. Bowns enlarged upon the theme of the first session. "Service is a necessary factor of happiness" he said. President Talmage introduced his evening address by asking: "Are you in doubt as to the meaning of the mission of these Elders? Do you question their sincerity or their humility? Their message to you is not ambiguous, because this could not be the Church of God if it minced doctrines," he avouched. He continued on the subject of authority, and corroborated his statements by the words of Christ and ancient prophets. Solemnly he declared that the Priesthood was the essential part of the Gospel, and that it had been conferred upon Joseph Smith by resurrected beings commissioned of God. Sister Hilda Shaw rendered a vocal solo and Miss Bessie Roberts a piano solo between speakers.

At both the afternoon and evening meetings reporters from the leading Sheffield newspapers were present, and very favourable accounts of the conference have since appeared in two Sheffield papers.

Meetings of the local Priesthood and the Relief Society sisters were held during the day by President and Sister Talmage; favourable and encouraging reports were given and all seemed eager to adopt any suggestion that would further the great latter-day cause.

RAY R. MURDOCK, Conference Clerk

FROM THE MISSION FIELD

Releases and Departures—The following missionaries have been honourably released from their labours in the British Mission to return to their homes: Elder John H. Holden, who has laboured in the Liverpool and Manchester Conferences; Elder J. Harrison Tomlinson, who has laboured in the Manchester and Scottish Conferences; Elder Charles A. Halverson, who has laboured in the Manchester and Newcastle Conferences; Elder J. Earl Wardle, who has laboured in the Leeds and Scottish Conferences. Elder Wardle left Liverpool, April 23rd; the other brethren sailed for home April 17th. Elder V. Holmgren Tanner, who has laboured in the Manchester Conference, has also returned to his home on account of ill health.

Words from the Workers: For the past several weeks we have been holding street meetings in Beverley, Yorkshire; they are well attended and we have many good conversations with interrested listeners after the meetings. Several new homes have been opened to the Elders labouring in this promising district.—*From President Reginald F. Beames, Hull Conference.*

We are labouring in an entirely new field, and the success that is attending our efforts here is proof that many honest souls are awaiting the Gospel in the unbeaten paths. Many invitations are extended us to visit new homes: we are distributing an increasing amount of literature; and our aim is to bring the gospel message before all the people in our district.—*From Elders Andrew E. Stewart and Raymond Murphy, Norwich Conference.*

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN